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ABSTRACT

Briefly describing each tribe within Arizona's four major American Indian groups, this handbook presents information relative to the cultural background and socioeconomic development of the following tribes: (1) Athapascan Tribes (Navajos and Apaches); (2) Pueblo Indians (Hopis); (3) Desert Rancheria Tribes (Pimas, Yumas, Papagos, Maricopas, Mohaves, Chemehuevis, and Cocopahs); (4) Plateau Rancheria Tribes (Havasupais, Hualapais, Yavapais, and Paiutes). Statistical information relative to the social and economic progress of Indians living in Arizona is presented for: education (emphasis on the Bureau of Indian Affairs [BIA] programs); health (emphasis on the Indian Health Service of the U.S. Public Health Service); housing (emphasis on the financial assistance derived from the Department of Housing and Urban Development); economic development (emphasis on development of tribal businesses and Indian lands); and recreational development (emphasis on the appeal of Indian culture coupled with the scenic appeal of Indian lands). Additionally, this publication presents a list of places of interest located in or near: the Grand Canyon; Page; Phoenix; Tuba City; Tucson; Whiteriver; Window Rock; and Yuma. A table is also presented which describes Arizona's Indian tribes and reservations by tribal affiliation, reservation name, reservation size, population size (as of 1967), and BIA agency affiliation. (JC)

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INDIANS OF ARIZONA

Sired by the muddy Colorado, the great blue lake called Powell lies behind Glen Canyon Dam and crosses the Arizona-Utah border.

INTRODUCTION . . .

Life patterns among the Arizona tribes are almost as diverse as their languages and cultures. More widely than anywhere else in the Nation, ancient social and religious customs are still practiced. But the Indian people all share one significant new characteristic: their geographical and social isolation is disappearing rapidly.

INDIANS OF ARIZONA

Most Arizona Indian tribes live today in the homelands of their ancient ancestors. Hopis in the northeast, Pimas and Papagos in the south, Yuman groups in the west—all descend from peoples who at least 10,000 years ago occupied what is now Arizona. Even the State's Indian "newcomers"—Navajos and Apaches—arrived about 1,000 years ago.

Arizona's Indians represent four major cultural groups divided into tribes having distinct histories and life patterns.

ATHAPASCAN TRIBES

The Navajos

The Navajo Reservation is Arizona's and the Nation's largest, and its population of about 110,000 is considerably greater today than when the Spanish first encountered the Navajos nearly four centuries ago. The present reservation area is nearly 24,000 square miles, some of which reaches into New Mexico and Utah.

The Navajos belong to the large family of Athapascan Indians, representatives of whom are found in parts of Alaska and Canada, in California to some extent, and in the southwest. Navajos and Apaches are linguistically related through the Athapascan language roots.

Linguists and ethnologists generally believe that the Athapascan peoples arrived on the North American continent at a later date than did most other Indian groups found here. Such views conflict with the Navajos' own idea of their origins. Navajo legends tell that "The People," or "Dine" as they call themselves, emerged from underground. Later they spread south and west into what now is known as Navajo country, and by the early 1600's they were an aggressive and powerful tribe. Sometime during the 1600's they acquired horses and sheep from the Spaniards, as well as a knowledge of working with metal and wool.

The first U.S. military expedition into the territory of the Navajos was made in the winter of 1846, when Col. Alexander W. Doniphan and 350 soldiers met with a group of Navajos at Bear Springs (later Fort Wingate) and signed a nominal

Navajo silversmith. With such simple equipment as this elementary forge, bellows, iron anvil, dies, and a few tools, Navajo artists create slowly and painstakingly a variety of handsome jewelry. Its sale is an important source of income to many Indians. Photo: Bureau of Indian Affairs.

treaty. Since there was no acknowledged Navajo head, any leader of a band who signed a treaty was responsible for his people only. This fact was not understood by the American Army leaders, who held all Navajos responsible for treaty promises. As a result, for the next 20 years there were increased misunderstandings, raids, retaliations, and further treaties. Finally, it was decided to round up all Navajos and send them to Fort Sumner, New Mexico, where they would be taught a sedentary, agricultural life patterned after that of the Pueblo Indians.

Col. Kit Carson was given the task of locating the Navajos, who were hiding in such vastnesses as Canyon de Chelly. To starve them into submission, soldiers killed their sheep and destroyed their cornfields and orchards. Even then, however, not all the Navajos surrendered. Many bands fled into the far western and northern parts of the area and eluded the troops until they were finally left unmolested.

In 1868, recognizing the Fort Sumner experiment as a failure and acceding to Navajo appeals, the Government concluded a treaty with the tribe which established a 3.5 million-acre Navajo reservation. Through a series of Executive orders and acts of Congress, extending from 1878 to 1934, the reservation area was increased to approximately 15 million acres.

So, less than a hundred years ago, the Navajo people made a new start toward progress. That they had industry, stamina, a great urge to succeed, and exceptional adaptability is obvious in the progress the tribe has made within this century.

The extended family group, made up of two or more families, is a very important aspect of Navajo social organization. It is a cooperative unit of responsible leadership, bound together by ties of marriage and close relationship and identified with specific areas of agricultural land use. The extended family group, in turn, is part of a larger, although less well knit, sociological unit, commonly referred to as a "community." The place of women in the tribe is an important one, and religion is still the core of Navajo culture.

Prior to a hundred years ago, the Navajo Tribe did not exist as a political entity. There were only local bands led by headmen who enjoyed varying amounts of power determined by their persuasive ability. Coalitions of headmen were few and their authority was of short duration.

When oil was discovered on the reservation in 1921, the Navajos organized a General Council (Assembly) to negotiate a development lease. Later they established a business council and several tribal councils of varying numbers. The Navajo Tribe, unlike many other tribes, has never adopted a constitution. Instead, the present tribal council bases its authority to administer the affairs of the Tribe on

rules promulgated by the Secretary of the Interior in 1938. These rules provide for a tribal council of 74 members elected from 18 land management districts. The chairman and vice chairman are elected at large, while the members of the tribal council are elected in their own districts. Over the years, the resolutions and ordinances enacted by the council have resulted in several volumes. The more significant of these enactments now comprise the Navajo Tribal Code, guidelines for the conduct of the extensive Navajo governmental institutions.

The tribe derives a substantial income from timber, grazing land, and minerals, with nearly 300 oil and gas leases now in effect on tribal lands. The tribally owned and operated sawmill, located on the New Mexico side, was built in 1961 at a cost of about $8.5 million, and has capacity to utilize the total annual harvest of reservation timber.

The Apaches

The Apache story is one of the most remarkable in American Indian history. Less than a hundred years ago, the name

The scenic attractions of Navajoland are endless. Here three new schoolteachers in Bureau of Indian Affairs schools on the Navajo Reservation visit one of its wonders—Window Rock, for which the community of Window Rock, Ariz. is named. Photo: Bureau of Indian Affairs.

"Apache" (a Zuni word meaning "enemy") symbolized savagery. Forced to abandon their traditional ways as nomad-warriors, the Apaches have made an impressive record of adjustment and rehabilitation.

A southern branch of the Athapascan family, the Apaches came to the Southwest from the far north, probably around the 10th century. By the 17th century they were widely known and feared as savage warriors. As white immigration into the Southwest increased, so did widespread Apache attacks. The mid-19th century saw many years of warfare between Apache warriors and American soldiers and settlers. This was the period that produced the Apaches' most distinguished warrior-leaders such as Mangas Coloradas, Cochise, and Diablo. Defeat came to the tribe in 1873, when hostile Apache bands were rounded up and marched to the San Carlos Reservation (although the rebellious Geronimo continued to terrorize settlers in periodic raids which ended with his surrender in 1886).

The two Arizona Apache reservations adjoin each other. San Carlos is principally cattle country, with added resources in timberlands, farm lands and some minerals. The reservation has a timber management plan that allows a cut of approximately 7 million board feet annually.

Fort Apache Reservation to the north (whose Indians call themselves the White Mountain Tribe) is distinguished for its

Members of White Mountain Apache Tribal Council view their people's 1965 Christmas gift to the Nation—a 70-foot-tall blue spruce, largest ever to stand in the Ellipse behind the White House. Its 1,000 colored bulbs were lighted by President Johnson in ceremony opening Christmas Pageant for Peace. Photo: U.S. Department of the Interior.

large, tribally owned sawmill at Whiteriver, which produces annually about 42 million board feet of finished lumber. It was the White Mountain Apaches who donated the White House Christmas tree in 1965—a 70-foot blue spruce from the tribe's 720,000-acre forest. The Apaches were represented that year by five members of the tribal council at the tree-lighting ceremony in Washington, D.C.

The Apaches are accomplished cattlemen, and their stock now ranks with the State's best. A small herd is set aside for relief of those unable to work, and there is another for choice breeding. A deposit of low-grade iron in the northeast corner of the Fort Apache Reservation is to be explored following a recent lease of 2,560 acres. Asbestos and building stone are mined on the San Carlos Reservation.

The Fort Apache Reservation includes the largest privately owned recreation area in the western United States, comprising more than 300 miles of trout streams and several lakes including the manmade Hawley Lake with its accompanying resort. Tourist trade is a rapidly increasing source of income for White Mountain Apaches, who develop, maintain, and supervise all facilities on the reservation themselves.

The Apaches on Fort Apache and San Carlos Reservations are governed by elected Tribal Councils, whose members hold office for 4 years.

PUEBLO INDIANS

Pueblo Indian culture, dominant in the Southwest, is represented in Arizona by the Hopis and a small group of Tewa-speaking immigrants from the Rio Grande region, who occupy adjoining villages in northeast Arizona.

Sedentary town dwellers, whose name means "the peaceful people," the Hopis live on three adjoining mesas high above the northern Arizona desert. Centuries ago these mesas served as natural fortification against hostile tribes. Hopi lands are entirely surrounded by the vast Navajo Reservation. Ownership of about 2,472,000 acres in the heart of the Navajo Reservation was for many years disputed by the Navajos and Hopis. A 1962 decision of the Arizona District Court affirmed by the U.S. Supreme Court gave the Hopi Tribe exclusive right to more than 631,000 acres of this land. The remaining acreage was directed by the courts to be one-half undivided interest owned by each Tribe.

Hopis have lived in this area for more than 1,000 years. Their village of Old Oraibi contends with Acoma Pueblo

in New Mexico for the title of "oldest continuously occupied town" in the United States. They are a conservative and extremely religious people who have retained much of their ancient way of life. Their lands and villages are highly organized under a matriarchal system of family and clan assignment dating back to prehistoric times. Although in recent years a Hopi Tribal Council has been recognized as the official governing body, the political autonomy of each village remains an important part of the tribe's way of life.

Members of this industrious tribe rank among the world's best dry farmers, growing corn, vegetables, and fruits on desertlands at the foot of their mesas. Hopis are also shepherds and cattlemen; are adept as masons, carpenters, mechanics, and machine operators; and are among the most skillful forest firefighters in Arizona. Hopi interest in modern education is shown by the fact that only 1 percent of school age population is not enrolled in school and over half of this is out for valid reasons.

Varied and beautiful arts and crafts (pottery, basketry,

Weaving of textiles is a man's art among the Hopi Indians, who have been following this craft since the 8th century. This Hopi artist, engrossed in making a ceremonial sash, was photographed at the annual Inter-Tribal Indian Arts and Crafts Exhibition at Gallup, N. Mex. Photo: New Mexico Department of Development.

weaving, carving, and silversmithing) are an important part of tribal economy. Each Hopi village has its plaza, where dances and religious ceremonies are held today much as in centuries past. Although generally the ceremonies are closed to nontribesmen, there are occasions when other viewers are welcome; and certain Hopi ceremonies, such as the snake dance, have become world famous.

Hopi Crier chief. **Standing atop highest house in mesa-top village of Moenkopi at dawn, he announces beginning of Soyaluna, ancient religious drama in which Hopi people celebrate the winter solstice. Photo: Bud DeWald, Arizona Days & Ways.**

DESERT RANCHERIA TRIBES

Indian tribes of southern and southwestern Arizona, though culturally similar, are divided into two linguistic families: The Piman (Pima, Papago, and Yaqui), and the Yuman (Yuma, Mohave, Maricopa, and Cocopah).

With the exception of the Yaquis, all of these groups were residing in Arizona when the Spanish first arrived. The Yaquis came as political refugees from Mexico after 1880. They are not considered native Indians of the United States and are not eligible for Federal services. The Yaqui community now numbers about 4,000.

PIMAN

The Pimas

Where Pima Indians live today once flourished the ancient Hohokam, who may have been their cultural ancestors. The Pimas ("river people") have occupied the same locality for centuries, continuing Hohokam traditions of irrigated farming, industry, peacefulness, and artistic excellence, especially in basketmaking.

Lands of the Pima and Papago Indians are part of a once vast section of southern Arizona and northern Mexico known to Spanish explorers and missionaries as "Pimeria." Pima country became United States territory in 1853 through the Gadsden Purchase.

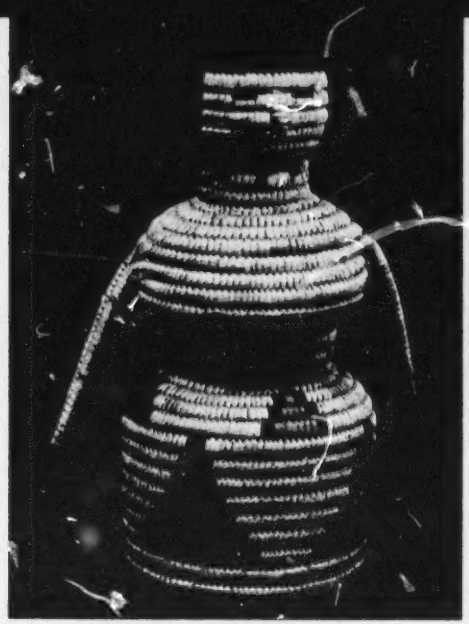
Farming lands are a principal resource of both the Gila River Reservation and the smaller Salt River Reservation, where the Pimas live in harmony with Maricopas. On the Gila River Reservation a community farm is an important tribal enterprise. Here the Pimas grow a fine cotton that bears their name. Individual income is low, coming mostly from leases of land to non-Indians, and some ranching and wage work, in addition to limited family farming. On irrigated lands, rotation of crops allows year-round growing. Yet to be developed on the Pima reservations are enormous deposits of sand and gravel. Both reservations are located close to the bustling Phoenix area, and Pima land is becoming increasingly valuable for urban development.

Communities on Pima reservations are governed by councils whose members are elected for 3-year terms.

The Papagos

Far to the south of the Pimas, the Papagos (a Pima word meaning "bean people") occupy three reservations—the vast Sells and the smaller San Xavier and Gila Bend. Papago Indians also occupy the little L-shaped Maricopa (Ak Chin) Reservation, under Pima jurisdiction.

Until the coming of the Spanish, from whom they learned stockraising, Papago Indians were farmers using fields irrigated only by flash floods. They are now better known as



Papago baskets in traditional and modern designs are made in quantity by Papago women, and find ready sale through tribal arts and crafts shop at Sells. Practical as well as artistic, weavers have developed new forms to suit tourist tastes. Materials are beargrass, ocotillo stems, saguaro ribs, or wheat straw bundles, sewed with mesquite, yucca, and Devil's claw. Photos. Myles Libhart, Indian Arts and Crafts Board, U.S. Department of the Interior.

cattlemen than as farmers. However, because of unproductive desertlands and a scarcity of jobs in the area, the Papagos are among the most poverty-ridden people of the Southwest.

The Sells Reservation, second largest in the United States, lies in Arizona's spectacular southern cactus country, an area which bears much evidence of early Spanish expeditions. The most famous landmark is San Xavier del Bac, one of the Southwest's finest examples of Spanish mission architecture, on the San Xavier Reservation.

Sells, Gila Bend, and San Xavier Reservations have joined for the purpose of tribal government under the 22-member Papago Tribal Council.

YUMAN

The Yumas

Historically, these Indians lived exclusively on the west—or California—side of the Colorado River, where their extremely fertile flatlands made them expert farmers with little effort. Farming land, highly prized and jealously guarded, was owned by clans or families, with descent through the father.

Most Yuma territory came under U.S. control through the Treaty of Guadalupe Hildalgo in 1848 and the remainder with the Gadsden Purchase of 1853. Members of the tribe were ultimately located on Fort Yuma Reservation, which lies almost entirely in California.

Only a few Yuma Indians live on the Arizona side of the reservation, most of the tribe occupying the California lands across the Colorado River. The reservation as a whole is extremely arid, although there is some irrigated farming.

The Maricopa

Several hundred Maricopa Indians live on the Gila and Salt River Reservations. They are a distinct linguistic tribe stemming from the Yuman group, and descend from a segment of Colorado River Maricopas who early in the 19th century seceded from the Yuma Tribe and joined the Pimas, from whom they received lands and protection.

The Mohaves (and the Chemehuevis)

Mohave Indians in Arizona occupy the Colorado River Reservation, through which flows the Colorado River. They have inhabited this area since prehistoric times, living by small-scale farming, gathering wild foods, hunting, and fishing. Religious beliefs, revolving around death ceremonies and the acquisition of power by dreams, are still important to some Mohaves, as is faith in the curing powers of their

medicine men. Mohaves also reside on the California section of Fort Mohave, located at the juncture of Arizona, Nevada, and California.

The Colorado River Reservation is also occupied by members of the Chemehuevi Tribe (who are not of the Yuman family, but derive from the southern Paiute). Some of the Chemehuevis once lived on the Chemehuevi Reservation, located entirely in California and now almost uninhabited. In ancient times this tribe occupied the eastern half of the Mohave Desert, living by seasonal plant gathering and hunting. The Chemehuevis, who have shown marked ability to live and work in non-Indian communities, practice no tribal or religious ceremonies.

Mohaves and Chemehuevis now farm irrigated land on the Colorado River Reservation for such cash crops as alfalfa and cotton. They also raise cattle and work as clerks, machine operators, surveyors, mechanics, and laborers. The reservation is one of the wealthiest for its size, having about 37,000 acres in agricultural production and 62,000 acres (exclusive of lands in California) of potential farming land. The Colorado River represents an increasingly important source of income from tourism. Hunting and fishing permits are issued by the two tribes, who also lease space in tribal trailer parks along the river.

The Mohaves and Chemehuevis jointly have a constitution and code of law and order, a tribal council of nine elected members, and a tribal court that exercises both civil and criminal jurisdiction over Indians.

The Cocopahs

Cocopah Indians living in the southwest corner of the State are not natives of Arizona, but of Mexico, where they once had extensive homelands in the delta region of the Colorado River. With the Gadsden Purchase (1853) a small part of their original territory came under U.S. control. Those Cocopahs remaining on the northern side of the International Boundary live today near Yuma, on two small tracts of land, which they use mainly for small subsistence crops and some cotton growing. An elected council of five members governs the tribe in accordance with a constitution approved in November 1964.

PLATEAU RANCHERIA TRIBES

These Indians have long occupied western Arizona's desert plateaus, but are culturally related to the southern Rancheria peoples (Pimas and Papagos). Great simplicity of social structure and way of life has always characterized Plateau

Rancheria tribes, who, except for the Havasupai, are traditionally nonagricultural, living by gathering and hunting. The intense individualism, family self-sufficiency, and lack of formal organization of ancient days are still traits of these Indians, who for the most part have adjusted well to life and work in non-Indian communities.

The Havasupais

For centuries the Havasupais ("people of the blue-green waters") have made their home in the bottom of an extremely rugged section of the Grand Canyon. Their small reservation—probably the most isolated Indian settlement in the United States—lies about 3,000 feet below the canyon rim and averages only about one-quarter mile in width. The canyon's relatively smooth floor permits some farming, and off-reservation lands are used for livestock grazing, but the Havasupais' most important tribal resource is the beauty and isolation of Havasu Canyon itself.

The Havasupai Reservation can be reached only by an 8-mile-long trail from the east and west sides of the Grand

On the trail. **Havasupai Indian, followed by supply-laden pack animal. Visits to Havasu Canyon, an extension of Grand Canyon, are popular attraction to tourists adventurous enough to make the 11-mile journey by mule or horseback. Photo: Bud DeWald, Arizona Days & Ways.**

Canyon. Below the tribal village of Supai, Cataract Creek passes over three waterfalls whose beauty is world famous.

The Havasupai Tribal Council provides horses and mules for transportation on the trail, two lodges for overnight accommodations at Supai Village, and guide service to waterfalls and other scenic spots. This enterprise provides employment for several Havasupai families.

The tribe's governing body is composed of four tribal council members and three hereditary chiefs.

The Hualapais

About one-fourth of the Hualapai Reservation is a jumble of gorges, cliffs, and inaccessible mesas, a continuation of the Grand Canyon. The remainder is mostly rolling hills and mesas. Climate varies from 18° below zero to 110° above; elevations range from 2,000 feet at the river to nearly 7,000 at Music Mountain and other peaks. With its several vegetative zones, the Hualapai Reservation is known to include at least 300 different plant species. Deer, antelope, and mountain sheep are fairly abundant, and mountain lions are found along the canyon rims.

Stock raising is the chief means of livelihood among the Hualapais. Three livestock associations have been formed, and a tribal herd is maintained. Some income is also derived from timber sales, business leases, and grazing fees. Living standards are low, however, and some families are largely dependent upon State and Bureau of Indian Affairs aid. All tribal income except that allocated to specific enterprises goes into a general fund for reservation improvement, tribal loans, and relief. The people govern themselves through an elective nine-member council, and a hereditary chief.

U.S. Highway 66 to the Grand Canyon and other scenic attractions passes through the Hualapai Reservation, and towns located on the highway benefit from tourism.

A few Hualapai Indians also live on Big Sandy Reservation southeast of Kingman, Ariz. They are under the general organization of the Hualapai Tribal Council, whose headquarters are at Peach Springs, Ariz.

The Yavapais

Yavapai Reservation, located on the north edge of the city of Prescott, is an area of rolling hills forested with juniper, pinon, and live oak. Land within the reservation is sufficient only for homesites and such necessary community developments as cemeteries. Adjoining acreages are used for a small stock-raising enterprise, but wagework in and near Prescott provides almost all income. The tribe does not have a constitution, but operates under an informal five-member community council which represents it in administrative matters.

Members of the Yavapai Tribe occupy two other small reservations: Camp Verde and Fort McDowell. They belong to a group formerly occupying San Carlos Reservation, where they were associated with Apaches and became known erroneously as "Mohave-Apache." Those on Fort McDowell Reservation are organized as the Fort McDowell Mohave-Apache Community, but those at Camp Verde reclaimed their tribal identity in part by organizing as the Yavapai-Apache Indian Community. Most Indians on the Camp Verde Reservation are wageworkers in neighboring towns and ranges, although some do small-scale mining and a few lease lands for farming and grazing from the tribal organization.

Fort McDowell Reservation adjoins the Pima-Maricopa Salt River Reservation. It is principally grazing country, with some farming of river-bottom lands. Sale of duck hunting and fishing permits provides a small income. Lands along the Verde River are considered to have a good potential for development as a recreational area. Principal family incomes are from employment by the city of Phoenix water system, which has an intake on the reservation.

The Paiutes

Paiute Indians occupy the Kaibab Reservation in the northwest part of the State along the Utah border. Because traditionally these desert Indians maintained a gathering culture, digging for all edible roots, they became known as the "Digger Tribe."

The Kaibab Reservation is primarily cattle country, and the cattle industry shows promise of some development with the building of additional wells and reservoirs. Timber resources are useful mainly as a watershed. There is fairly good hunting, particularly for deer, on the Kaibab Plateau.

Paiute tribal offices are at Moccasin, Ariz. The governing body is a tribal council of six members, elected to hold office for 3 years.

SOCIAL AND ECONOMIC PROGRESS

Education

Every program mutually developed by the Bureau of Indian Affairs and the Indians is to some degree oriented around education. Over 30,000 Indian children attend schools in Arizona and the Bureau currently operates 55 boarding and day schools, serving close to 15,000 of these students. Those attending Bureau schools consist for the

most part of Indian youth without access to public schooling, and students who need intensive English instruction to overcome a language handicap. A multimillion dollar school construction program has included classrooms, dormitories, kitchens, dining halls and vocational shop facilities. In the past few years over 1,700 individuals and family heads received institutional vocational training and more than 2,500 were assisted in securing direct employment.

At Kayenta, Navajoland, near ruins of some of the Southwest's most ancient dwellings, a modern BIA school teaches Navajo youngsters to read and write. English is a "second language" to many beginners living on the huge reservation. Photo: Bureau of Indian Affairs.

Health

Indians of Arizona depend mainly upon the U.S. Public Health Service's Division of Indian Health for their medical care. Ten hospitals with a total of about 600 beds are maintained on or near reservations, while six large health centers with 24-hour staffs are operated at Chinle, Kyenta, Peach Springs, Santa Rosa, Phoenix, and Tucson. Fourteen health stations where doctors and nurses are available on a scheduled basis are spotted throughout the State near Indian populations. Construction of a new $6.7 million, 200-bed Indian medical center in Phoenix, replacing the present 138-bed hospital, is scheduled for 1968. It will function as a referral hospital. Dental clinics are operated in all the Division's hospitals and many of the larger health centers.

In addition, many sanitation projects have been completed or are underway to provide safe domestic water and sanitary waste disposal facilities.

Housing

Eleven of Arizona's tribes have established housing authorities and are participating in the mutual-help and low-rent housing programs with financial assistance from the Department of Housing and Urban Development. By the end of 1967, some 800 housing units were completed or under construction by these housing authorities and an additional 1,200 units were in various planning stages. In 1963, the San Carlos Apache Reservation was chosen as the site of the first project under the mutual-help housing program in which Indian families contribute labor in the construction of their homes. This program now involves tribes in over 20 States and assistance from the Department of Housing and Urban Development, Bureau of Indian Affairs, the Public Health Service, and in some instances, the Office of Economic Opportunity. In addition, the homes of several hundred Indian families are being improved under the Housing Improvement Program of the Bureau of Indian Affairs.

Economic Development

Tribal income has been augmented substantially recently by mineral leases—oil, gas, and coal on the Navajo and Hopi Reservations, for example; and asbestos on the San Carlos Reservation. Tribal business enterprises are growing, also, such as the $2 million Fort Apache sawmill, which employs 120 Indians and produces 25 million board feet of lumber annually.

Resource programs have brought a dynamic change in the agricultural and commercial development of Indian lands. Irrigation projects—64 in all—and other measures have served to step up land productivity. A major example is the Colorado River Reservation, where long-term development leases have been placed on nearly 20,000 acres of newly irri-

Grand champion! On Colorado River Reservation, young Indian proudly displays prize-winning steer at 4–H livestock show. The livestock industry is an important source of income to members of Colorado River tribes, who also farm fertile irrigated lands along California border.

gated land. Lumbering and livestock raising are becoming increasingly important to the economy of the Indians of Arizona, and even mixed farming is taking hold where irrigation permits.

Arizona Indian reservations provide choice locations and acreage for industrial and commercial expansion, and the pace of plant establishment is quickening. Twenty-three enterprises in operation on or near Indian reservations presently employ over 500 Indians. Commercial farming and ranching is on the increase. The industries range from manufacture of timber products, cloth, and clothing to rocket engine testing and cutting of industrial diamonds. Operation of motels, water sports facilities, and similar traveler services are also evident in Indian areas. Industrial parks have been developed on the San Carlos, Colorado River, Hopi, and Gila River Reservations.

Most tribes have benefited from Federal aid programs of the Economic Opportunity Act since it was passed in 1964.

Recreational Development

Much of Arizona's most dramatic scenery, important archeological and historical sites, and recreational possibilities are found on Indian reservations. To these are added the appeal of Indian customs, ceremonials, dances, fairs, and arts and crafts.

Manual dexterity of most Indians make them skillful in modern industry as well as in their native arts and crafts. The Navajos are particularly adept in accepting new challenges. Here a Navajo woman polishes diamonds in newly established Harry Winston processing plant at Chandler, Ariz. Photo: Bureau of Indian Affairs.

Arizona Indians today are bidding actively for a share of the Nation's ever-growing recreation and tourist industry. Their lands encompass some of the world's most spectacular scenery, ranging from the awe-inspiring grandeur of Monument Valley to the majestic White Mountains. A few tribes have already been notably successful in attracting travelers and profiting by their visits. Four reservations stand out—Colorado River, Navajo, Hopi, and Fort Apache.

As an example, the White Mountain Apaches have created on their reservation what is believed to be the largest privately owned recreation area in the West. They have developed a

system of 26 lakes and 300 miles of trout streams. In conjunction with this, the tribe also operates a number of gasoline stations, motels, general stores, 1,917 camp and picnic sites, and over 744 summer homesites on which lease-buyers have built more than 369 cottages. White Mountain Apache tribal officials have plans for a $2.5 million winter recreation complex on 11,335 foot Mount Ord. On other reservations, some of the major developments recently completed or in the planning stage include the modern Bluewater Marine Park on the Colorado River Reservation and the Bureau of Reclamation's Lake Powell on the Navajo Reservation.

The scenic, rugged "other world" terrain of the Navajo Reservation lends itself partially well to tourism development. The Navajo Mountain-Tsegi-Betatakin region, for example, has become a challenge to adventure seekers. Deep gorges of Canyon de Chelly house prehistoric cliff dwellings where cultural progress covering a longer period than most other ruins of the Southwest is recorded. The magnificent expanse of Monument Valley, now a tribal park, where relentless forces of erosion have carved imposing monuments; the great natural span of Rainbow Bridge; the ever-changing colors of Beautiful Valley; Coolidge Dam on the San Carlos Reservation; the Alpine grandeur of the mountain areas; and the gigantic Glen Canyon Dam and Lake Powell, are but a few of the marvels to be seen.

Some of Arizona's Indians live almost as their ancestors did when the Spanish Conquistadores first penetrated their desert villages four centuries ago. Others act and dress like Indians only on ceremonial occasions or when tourists or motion picture producers persuade them.

San Xavier de' Bac, one of the finest examples of 17th century Spanish mission architecture, was built by Papago labor under supervision of Spanish priests. New home shown under construction also utilizes Papago labor, under BIA housing improvement program. Photo: Bureau of Indian Affairs.

PLACES OF INTEREST

GRAND CANYON

Havasupai Reservation at bottom of Suapi Canyon.

Grand Canyon (Dinosaur) Caverns adjacent to Hualapai Reservation and U.S. Highway 66.

PAGE

Glen Canyon Dam and Lake Powell.

PHOENIX

Casa Grande Ruins National Monument adjacent to Gila River Reservation.

Snaketown Ruin—the most famous of Southwestern Hohokam Ruins. Being considered by Gila River Indians and the National Park Service as the location for a museum.

TUBA CITY

Monument Valley in general vicinity. Pueblo dwellings atop mesas of Hopi Reservation to southeast.

TUCSON

San Xavier del Bac Mission on the San Xavier (Papago) Reservation.

Lower Sonora Desert scenery, including saguaro cactus, on Sells (Papago) Reservation.

Kitt Peak Astronomical Observatory on Papago Reservation.

Ventana Cave, western part of S s Reservation. Famous archaeological site with long record of man's occupancy in the Southwest.

Fortified Hill Ruin—on Gila Bend Reservation. A unique, partially restored ruin of a fortified village.

Pascua Village—the largest of the Arizona Yaqui Indian settlements. Site of an elaborate ceremony at Easter.

WHITERIVER

Tribal headquarters for White Mountain Apaches.

Site of Fort Apache, last cavalry post to be disbanded in Indian territory.

White Mountains, well-developed fishing and hunting area on Fort Apache Reservation.

Salt River Canyon, outstanding scenic area on Fort Apache and San Carlos Reservations.

Kinishba Ruins, pueblo-type ruins on Fort Apache Reservation.

WINDOW ROCK

Navajo Tribal Headquarters.

Canyon de Chelly, deep gorges with prehistoric cliff dwellings on Navajo Reservation.

YUMA

Lower Colorado River water sports on Colorado River, Fort Mohave and Fort Yuma Reservations.

ARIZONA INDIAN TRIBES AND RESERVATIONS

Principal tribe	*Reservation*	*Area in acres* [1]	*Population* [2]	*BIA Agency*
Apache (Western)	Fort Apache	1,664,872	5,434	Fort Apache.
	San Carlos	1,877,216	4,569	San Carlos.
Cocopah	Cocopah	528	97	Colorado River.
Havasupai	Havasupai	3,058	378	Truxton Canyon.
Hualapai	Hualapai	993,172	930	Truxton Canyon.
Hopi	Hopi	2,472,254	5,596	Hopi.
Maricopa-Papago	Maricopa (Ak Chin)	21,840	206	Pima.
Mohave	Fort Mohave	23,669	([3])	Colorado River.
Mohave-Chemehuevi	Colorado River	[4] 225,995	[5] 1,636	Colorado River.
Navajo	Navajo	[4] 8,961,784	[5] 110,055	Navajo.
Paiute (Southern)	Kaibab	120,413	131	Hopi.
Papago	Gila Bend	10,337	226	Papago.
	Papago	2,773,357	5,358	Papago.
Pima-Maricopa	San Xavier	71,095	587	Papago.
	Gila River	371,932	7,209	Pima.
	Salt River	46,619	2,235	Salt River.
Yavapai	Camp Verde	577	553	Truxton Canyon.
	Fort McDowell	24,680	380	Salt River.
	Yavapai	1,558	82	Truxton Canyon.
Yuma	Fort Yuma	[4] 480	[5] 1,642	Colorado River.

[1] Annual Report of Indian Lands (BIA), June 30, 1967.
[2] BIA estimated population figures as of 1967.
[3] Fort Mohave Reservation lands are located in Arizona, California, and Nevada, but all Indians reside in the California section.
[4] Arizona only.
[5] Includes the entire reservation.

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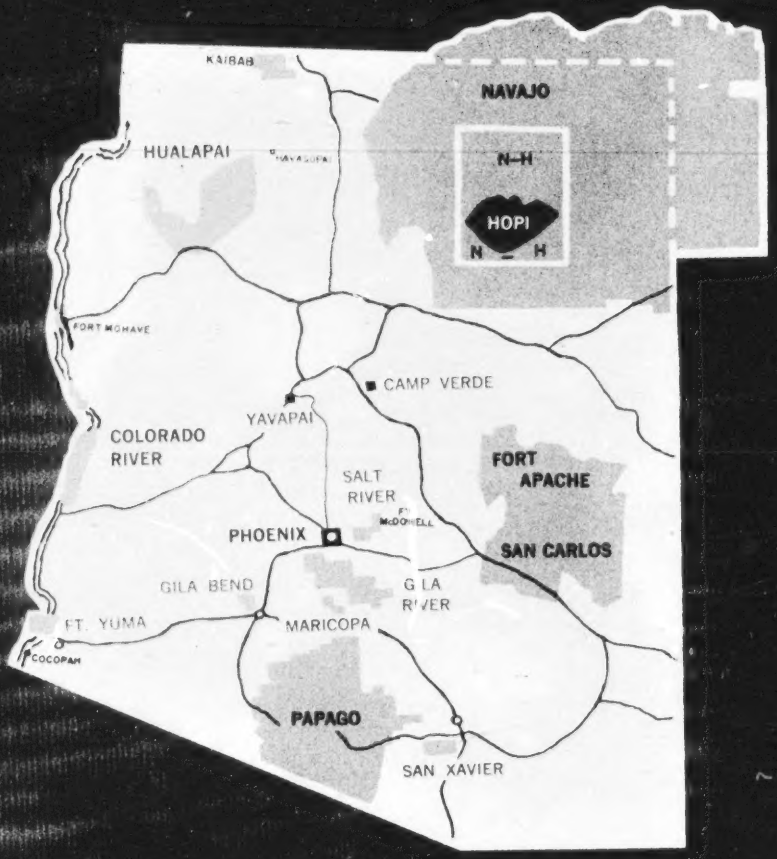
INDIAN LANDS OF ARIZONA



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